

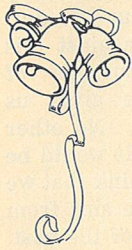
# The Northwestern Lutheran

*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57*

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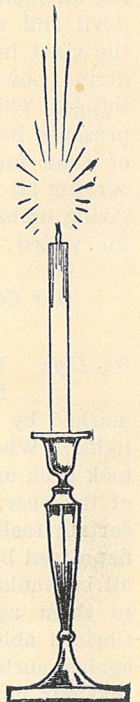
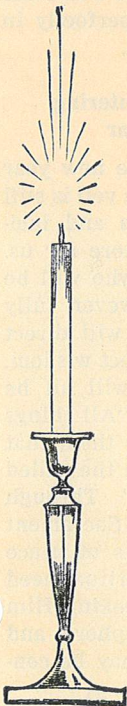
## NEW YEAR 1949

I will lift up mine Eyes unto  
the Hills whence cometh  
My Help.

Ps. 121

Thou Crownest the Year  
with Thy Goodness and Thy  
Paths drop Fatness

Ps. 65



## "Lo, I Am With You Always, Even Unto The End Of The World"

Matthew 28, 20

WE have taken leave of an old year and entered upon a new one. If the old year was fraught with failings, mistakes, difficulties, and disappointments children of the world are inclined to say: Let us forget the past; let us dismiss its experiences from our mind and direct our eyes upon the future. Yet on what are they to build a firm hope for better things in the new year? If they look to themselves, they have nothing to assure them that their efforts will not be marked by the same old weaknesses. If they look elsewhere, they find the element of uncertainty equally pronounced. It need not surprise us, therefore, that they generally express their hopes for the new year with nothing more than a vague wish that it may be full of good fortune for them.

It is different with Christians who are mindful of the Savior's abiding presence. We will neither want to forget all the happenings of the past year nor will we enter upon the new year with a fearful feeling of uncertainty. "Lo, I am with you always, even unto the end of the world." This is the precious promise which Jesus gave to His believers when He had finished His Savior's work of redeeming all men from sin, death, and the devil and was about to sit down at the right hand of God to reign with divine power and majesty over all things. This promise of His abiding presence hallows every turning point of time for us, comforting us concerning all that marked the past and giving us blessed assurance in facing the veiled future ahead.

### Our Comfort Over Against the Old Year

*Its Joys* For some the year that has passed may have been marked by outstanding joys and delights. When children of the world look back upon such joys at the close of the year, they often do so with a certain feeling of sorrow. They are depressed by the thought that it may all be vanished bliss, never to come to them again. The assurance of Christ's abiding presence shields us against such apprehensions. We know that our pleasures and successes did

not come to us by chance. They were gracious and carefully-considered gifts. Our Lord and Savior who bestowed them is still with us in the same unchanging power and goodness. Thus we will see the gifts which we enjoyed during the past year as pledges for similar gifts in the future. If they should not be forthcoming it can only be that they would no longer serve the same salutary purpose for us and others. In heaven where in the company of all the perfected saints all occasion for temptation and harm will be forever removed the Lord will afford us fullness of joy and pleasures forevermore.

*Its Sorrows* To others the past year may have brought deep sorrow, grief, sickness, and hardship. When a Christian, however, considers these experiences in the light of his Savior's abiding presence they cease to be a cause for fretting and complaint. We are reminded that also our tribulations are sent by Him who carefully and mightily directs all things in heaven and on earth and who by virtue of the gracious pardon which He has granted to us is ever dealing with us as beloved children. We are moved to trust that also the trials and sorrows of the old year must have been a needful piece of training to keep us and others safely upon the path of humble faith which leads to the heavenly home. Instead of trying to forget all about these experiences we will Mary-like ponder them in our hearts to discern more fully, if possible, what the Lord purposed. Whatever remains beyond our understanding we will gladly store up for a joyful solution in eternity when we will no longer see through a glass darkly but know even as we are known.

*Its Failings* As we look back upon the old year all of us will inevitably be reminded of much spiritual weakness. We will be conscious of various temptations to which we have succumbed. We will realize that like fearful Peter we often showed ourselves as men of little faith, harboring anxious cares and worries where we should have cast

all of them confidently upon the Lord. Instances will come to our mind when we acted much like the nine lepers who neglected to thank and praise the Lord after their fervent prayers had been graciously heard. We may be conscious of moments when the self-righteousness, which marks our sinful flesh, strongly asserted itself so that it did not seem so apparent that the Savior's gifts of grace in Word and Sacrament were our greatest treasure. Yet the spiritual weaknesses that may actually come to our mind will be but a few of the many sins which have stained our life during the old year. Over against this weight of sin the assurance of Christ's abiding presence gives us our most needed comfort. No other comfort could be found. It would be presumptuous indeed to think that we could simply dismiss these sins from our mind as a light thing of the past. As violations of God's holy will they have all merited His righteous wrath. Yet we are truly comforted in knowing that the Savior who atoned for our sins is ever with us, extending full pardon to us and sealing it to us in His Holy Supper. This forgiving grace of our Lord, as we again embrace it in joyful faith at the close of the old year, leaves no room in our heart for the light-hearted thought of living on in the same old weaknesses; it rather inspires us with a new measure of child-like fear and love, which constrains us to overcome them and to walk more perfectly in the path of His holy will.

### Our Assurance in Entering Upon A New Year

*In Life* As we enter the new year an impenetrable veil is still cast over the experiences and incidents which it holds in store for us. To our Lord and Savior who will be ever with us they are, however, fully known and present. He will direct and shape them all in perfect wisdom, love, and power. They will all be covered by the promise: "All things work together for good to them that love God, to them who are the called according to his purpose." Through the Gospel in Word and Sacrament He will be extending gifts of grace sufficient to meet every spiritual need that may confront us. Seeking Him there as the physician, shepherd, and guardian of our soul we may be con-

(Continued on page 5)

# Editorials

**"Northwestern Lutheran" in New Dress** With this issue the *Northwestern Lutheran* has appeared in its new dress. This new format was chosen by your editorial committee in consultation with the editorial committee of the  *Gemeindeblatt* because we believed that this reduced size would harmonize better with the new type installed by the Publishing House than the old format.

The new type now used though it is somewhat smaller than the old type, based on scientific research, is more legible and easier on the eyes than was the former type. We are sure, that you will agree that it is pleasing in appearance. Many kinds and sizes of type were studied by the management of the Publishing House and many painstaking comparisons were made before this new type was chosen.

It was our purpose to present to our readers a format that would appeal to the eye as well as be most serviceable in producing the *Northwestern Lutheran* and still keeping it within the traditional form of the church papers that come to our desk. We believe we have succeeded in doing this. Although the present format is a little narrower than the former, yet the material or reading matter will be increased owing to the smaller type.

As we send out this new issue of the *Northwestern Lutheran* to our readers we pray that the Lord may bless the weak efforts of His servants and bless those who read it as well. It is not our purpose to entertain our readers in the *Northwestern Lutheran* but rather to nourish the inner man and thus edify the body of Christ which is His Church, the communion of saints. We have no other purpose and no other call. May God grant us His grace that we may ever be mindful of this fact.

W. J. S.

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**Watch Your Greeting Cards** A warning to watch for Roman Catholic sentiment expressed on *ordinary* greeting cards may not be amiss.

One can well expect to find Roman Catholic sentiment on Roman Catholic greeting cards published by Roman Catholic publishing concerns or by other concerns printing greeting cards expressly for Roman Catholic sale. However, Roman Catholic sentiment is increasingly appearing on *ordinary* greeting cards offered for sale at our main street stores. Concerns publishing greeting cards by the millions watch their purses in judging what cards will sell or not. And, the devil makes the most of it!

It was another step in advance for popularizing Catholicism when Roman Catholic greeting cards marked 'Catholic' appeared side by side with ordinary greeting cards on store counters. It is another greater step in advance when now Roman Catholic sentiment appear on greeting cards not designated as 'Catholic.'

Last Christmas season our home received a Christmas card by some one who, no doubt, would have been much embarrassed, had this person known the 'Mary' sentiment expressed on it. This season Pastor \_\_\_\_\_

purchased a box of Christmas cards at Woolworth's Dime Store, \_\_\_\_\_. This is written between the cover of one Christmas card (not at all marked Roman Catholic on the box):

As fondly as She (Mary) cradled our Savior  
on her knee,

May Mary Mother bless you and guard you  
tenderly;

And may the peace of Christmas be but the  
smallest part

Of all the love She bears you within her  
MOTHER heart!

The box of Christmas cards in question bears the title "The Holly Crest Assortment — 25 Christmas Folders — Designed by Pollyanna.

As in so many, many ways, the devil also makes use of greeting cards to turn the hearts of people away from Christ to 'for him quite harmless' idols. To hope in Christ for salvation brings salvation in reality. Likewise, it is also the thought of the first commandment to fear, love, and trust in *Christ* above all things. This the devil does not wish men to do, of course!

AD. SCHULTZ.

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**"Active" Church Membership** The complaint is often heard that certain churches are open only once or twice a week. That is regarded as a great waste. They ought to be in use for other purposes besides worship, it is said. Clubs and societies ought to be organized in such numbers that there is something doing all the time and that the facilities are in use at least part of every day and every night of the week.

In accordance with this conception so-called parish houses are not only being built larger than the church proper but also attract people who never or seldom attend the regular church service. Church membership is often gauged by the number of church clubs and societies one belongs to and one's participation in the social affairs going on under the auspices of the church. One who confines himself to the hearing of the Word is generally not regarded as one of the active members.

Recently a letter was sent to the editor of the *Lutheran Witness* which ought to set church members to thinking whether they are drifting. It reads in part:

"My wife and I have three children, ages 18, 15, 14. We figured out not long ago that if each of us attended all the meetings connected with church organizations to which we could (and, we are reminded very often), *should* belong, we five might see each other between the hours of 7 and 11 in the evening four times a month. I mean there would be only four evenings in a month free for all of us to be together. We go to church with absolute regularity — all services. We belong to and attend the meetings of one organization each. Yet we are given to understand often that we are not as 'active' as we should be. Has it come to this, that one's spiritual status is indicated by the number of dartball games, dinners, etc., one assists with, attends, etc.?"

That is not an uncommon experience in church circles in our day. It is high time that we reread and ponder the story of Martha and Mary. Martha blamed Mary because she was not "active" enough. All she was doing was listening quietly to the teaching of Jesus, while Martha was working so hard for the Lord, and seemingly her efforts and hard work were not being appreciated. She felt that there was plenty of cause for complaint.

But what was the Lord's opinion? He said: "Martha, Martha, thou art careful and troubled about many things. But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her."

Jesus rated the Mary type of religion far above the Martha type of religion, which was one of great activity. And don't you think that Jesus knows what is best?

I. P. F.

## The Unchangeableness Of God

WHEN these lines reach our readers we shall have entered a new year. We shall be dating our letters, our checks, all documents as of 1949. Many important events took place in 1948, some with far-reaching consequences. We refer only to our recent election, the outcome of which will affect the policy of our government for two, four, six years, and beyond.

What happened to the year 1948 itself? The events of the year, both great and small, are a matter of record; but the year as such is gone. No trace of it may be found anywhere. It came quietly, simply one moment after the other; but hardly had a certain moment arrived when it already sank into the silent past.

What is time? We all know the answer from experience; but if called upon to define time, not one of us would be able. Listen to a part of the definition which Webster's Dictionary gives of the philosophical concept of time: "That character and relation of all events and things with respect to which they are distinguished as simultaneous or successive, and as becoming, enduring, or passing away; that order of phenomena in general by reference to which all permanence and change are predicated, — usually conceived as a dimension of reality, distinguished from the spacial by the fact that the order of temporal succession is irreversible." Correct as this is, does it give us a clear concept of what time really is? Is time something which has actual existence, or is it merely a form in which our mind conceives the various phenomena? Reduced to

plain English the definition seems to say, Time is time.

### Time Arranged By God

No matter whether we shall ever succeed in giving a satisfactory definition of time or not, one thing we must remember, namely, that time is an arrangement which God made for the events here on earth. As long as this earth shall stand there will always continue to be fleeting moments which we call the present, moments which we cannot stretch into minutes, or hours, or days, moments whose coming we can neither hasten nor retard, moments which we cannot hold from sinking into the past, and which we cannot call back once they are gone. While this earth lasts there will always be the silent unchangeable past, and the dark unpredictable future.

When God created heaven and earth, then time began to flow. His creation made a beginning. God also made arrangements for measuring time. He set the sun, the moon, and the stars in the firmament; and as one of their functions He assigned to them "to divide the day from the night; and let them be for signs, and for seasons, and for days and years."

God placed man under His arrangement of time. Man cannot get away from time. Whether he likes it or not, time marches on, and there is nothing that he can do about it. But God remains the absolute Master of time. He is not subject to it. With Him a thousand years are like a day. "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" says

Moses (Ps. 90, 4). "One day is with the Lord as a thousand years, and a thousand years as one day." So Peter puts it in his second epistle (chap. 3, 8).

### God the Master of Time

God who made time ordinarily also deals with man according to time. In seed time He causes everything to germinate and to sprout. He takes a certain time to let the plants develop. Again after a certain time He brings the fruit to maturity, some earlier, some later, but always at His own predetermined time. For man God appoints the time of his birth. He leads man through childhood, youth, manhood, and old age. He calls man out of this life again at His appointed hour. "The days of our years are three score years and ten, and if by reason of strength they be four score years" etc. (Ps. 90, 10).

God remains the Master of time. Regarding the span of a man's life David prays: "O my God, take me not away in the midst of my days" (Ps. 102, 24); and concerning "bloody and deceitful men" he says that they "shall not live out half their days" (Ps. 55, 23). God can do more. Daniel warned Nebuchadnezzar that God "changeth the times and the seasons" just as He "removeth kings and setteth up kings" (Dan. 2, 21). In answer to Joshua's prayer God made time to stand still, at least the great time indicators, the sun and the moon, remained exactly where they were for a day. "Then spake Joshua to the Lord . . . Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged

themselves upon their enemies" (Josh. 10, 12, 13). In the case of Hezekiah God even reversed the time and made the shadow of the sun dial retrace its steps and return backward ten degrees (2 Kings 20, 9-11).

### Redeem the Time

To the Ephesians Paul wrote: "Redeeming the time, because the days are evil" (chap. 5, 16).

Very much might be said about redeeming the time, but we shall today merely list a few Scripture passages which point out to us some of the implications.

We are living in the time of grace. The Gospel is being preached in our midst in all its purity. How shall we redeem this time? Jesus Himself gave us the answer when weeping over Jerusalem He said: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee . . . because thou knewest not the time of thy visitation" (Luke 19, 42-44). The Epistle to the Hebrews several times repeats the warning of the 95th Psalm (v. 7, 8); "Today if ye shall hear his voice, harden not your heart." Read chapter 3, 7, 8, 13, 15; 4, 1, 7, 11.

Our time on earth is granted us to perform whatever task the Lord may have assigned to us. Moses, in the 90th Psalm, prays the Lord: "So teach us to number our days that we may apply our hearts unto wisdom. . . . Establish thou the work of our hands upon us, yea, the work of our hands establish thou it" (v. 12, 17). Jesus sets us an example when He says: "I must work the works of him that sent me while it is day; the night cometh when no man can work" (John 9, 4). Paul encourages us: "As we have therefore opportunity (opportune time) let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6, 10).

We do not know how long our opportunity may last. Jesus once said, "Ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always" (Mark 14, 7). We should therefore not waste our time by gathering treasures on earth, but employ it usefully by striving to become rich in good works. To the rich man who

after a very bountiful harvest said to his soul: "Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry" God said: "Thou fool, this night shall thy soul be required of thee" (Luke 12, 19, 20).

The principal task which Jesus has assigned to us, which is to occupy our time fully "even unto the end of the world," is the preaching of the Gospel at home and abroad. "It is not for you to know the times or the seasons which the Father hath put in his own power, but ye . . . shall be witnesses unto me" (Acts 1, 7, 8).

"The time is short" (1 Cor. 7, 29). As it was said unto Moses: "Behold, thy days approach that thou must die" (Deut. 31, 14) so it is "appointed unto all men once to die, but after this the judgment" (Heb. 9, 27).

### The Eternity of God

Change and decay in all around  
I see;  
O Thou, who changest not, abide  
with me.

God alone is not subject to time nor to its ravages. He is the Master of time. He is immortal, incorruptible, unchangeable. The Psalmist sings of Him: "Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hand. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end" (102, 25-27). God does not live in time, from one day to the next. He "inhabiteth eternity" (Is. 57, 15).

Because God abides forever without change, we also can find eternal rest in Him. Just as He does not change, so also His Word, His promises do not change. "Heaven and earth shall pass away, but my words shall not pass away" (Matth. 24, 35). "I am the Lord, I change not" says Malachi, "therefore ye sons of Jacob are not consumed" chap. 3, 6). The Son of God has prepared for us an "eternal redemption" (Heb. 9, 12).

Therefore, particularly now at the change of the year, we are reminded to take our refuge in the unchangeable God and His abiding Word. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or

ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Ps. 90, 1, 2).

J. P. M.

### "Lo, I Am With You Always, Even Unto The End Of The World"

(Continued from page 2)

fidest He will preserve us as His own in faith.

*In Death* Shall we see the close of the new year which lies before us? Sickness, infirmity, advancing age, may give you special reason to think of death. Snares of death surround us all. Yet in the light of the Savior's abiding presence even the thought of death need not frighten us. Christ has overcome death and brought life and immortality to light for us. Simeon whom we meet in the temple at the presentation of the Christ-Child shows us the thoughts that befit a child of God. Living or dying, he looked upon himself as standing in the service of his gracious Lord. Here on earth it has a service in lowliness, marked by much strife and toil. He was willing to render the humble service until he would be called away to serve the same Lord in heavenly joy and glory. Death was for him a welcome promotion to a higher and more glorious service.

C. J. L.

### A CHRISTIAN HOME

O blessed home: where He has found a dwelling,  
Who once could find no room in Bethlehem;  
Yes, truly blest are those whose doors are open,  
That He may enter and abide with them;

Where all with joy embrace His love and mercy,  
And flee to Him for counsel and for aid;  
Where lips and hearts are found in conversation  
With Him, who all their debts of sin has paid;

Where little ones are taught His holy praises;  
To fold their hands and kneel to Him in prayer;  
To gather at His feet and gladly listen  
Of mercy sweet and God's most tender care;

And where the youth is glad to have Him  
present;  
To know that He is always at their side;  
That they with faithfulness perform their duties,  
Depending only on His Word as Guide;

Where parents find a hallowed spot for worship:  
To read God's Word and sing His holy praise.  
Where all together trusting hearts are lifted  
To heaven's heights while here our voices raise—

In gratefulness to Him our songs of praises  
Who heals our wounds and comforts in distress,  
And who, when daylight fades will bid us wel-  
come

To live within His heavenly mansions blest.  
ADELINE WEINHOLZ-MOELLER.

# Siftings

BY THE EDITOR

Federation in Germany back-fires. Now that the "confessional" churches in Germany have created a union which disregards all differences in doctrine, the liberal churches of Germany have been moved into action. They too will *organize* and will have something to say about the future religious trend in Germany. "Since the war," writes a correspondent for the *Christian Century*, "the churches have been dominated by the more dogmatic and orthodox 'Confessional Christians' who, because they stood against the 'German Christians' of Hitler's regime, were able to take over the reigns of church government in 1945. They sent their representatives into synods, made their men bishops and church counselors and exerted considerable influence on the theological faculties. Yet the confessionals are a minority in both clerical and lay ranks. The majority of German church people are independents and do not belong to any particular theological party. (Italics ours. Ed.) Hence the liberals are now beginning to challenge the 'totalitarian demands' of the Confessionals. It is not desirable, they declare, that Confessionals alone should carry responsibility for the new order in the church; all who are serious about their Christian faith are entitled to belong to the church and to work in it. Among the speakers at the congress were Professors Leese and Buelk of Hamburg and Mensching of Bonn." That is the forgotten voice. From the noise one almost forgot that "liberals" still existed in Germany.

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Noah's ark is still in a state of preservation is the belief of Dr. Aaron J. Smith, former missionary in China and at present Dean of the People's Bible College in Greensboro, North Carolina. He is planning a trip to Turkey next year to look for Noah's ark on Mt. Ararat. Says the Dean, "The climate on Mt. Ararat is cold and dry, which would preserve wood construction. And the cypress and pitch material in the ark would resist decay." Now just what would be gained if

(but of course he won't) the good Dean would find the ark? What would he do with it? Would he make it an object of worship, or use it as a proof that the Bible is true? We need no such evidence. To accept the Bible as the Word of God and as truth in every iota is a matter of faith. All other "supporting" evidence will do no good to convince the gainsayers and the believer has no need of them. Still we hope that the Dean finds the ark in good condition.

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*Here is something new. Dr. Howard W. Stone, Presbyterian minister in Franklin, Indiana, is advocating a new organization. It is really new, new in every respect and different in every respect from all organizations known in our day. This new organization is to have no officers, no dues, no meetings. It will, however, have a motto, "Be a Quitter," and a password as well, "No." The organization is to be known as the OEPQO which stand for the "Organization to Encourage People to Quit Organizations." Finally one man has come to his senses about organizations and movements to realize that they DIS-INTEGRATE instead of UNITE. Dr. Stone says, "If more people learned to say "No" when asked to join another organization or become an officer of this or that group, they would be able to spend an occasional evening at home with their families." We take our hats off to this man who is saying exactly what we of the Wisconsin Synod have been saying these many years.*

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Will they succeed? We are accustomed to have most everything that sounds pious foisted on us, from Mother's and Father's Days to most anything. And many of our churches swallow the new movement hook, line and sinker and hew to the line. Here is the latest. Two labor leaders in Grand Rapids tried to set in motion a movement to make the week of December 12-18 a national week for

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prayer for world peace. These two men, Peter M. McGavin, A. F. L. organizer, and Cleo M. Wood, president of the local Federation of Teachers, want such a week of prayer. They sent telegrams to President Truman, A. F. L. President William Green, Governor Sigler of Michigan and others, in which they write, "Wars are born in the minds of people; peace must be fostered in their hearts. To do nothing about war hysteria is to give it strength. Believing that an appeal to God Himself is the most potent force left to us, we ask you to unite with labor groups in sponsoring the week of December 12-18 as a week of prayer for peace. We need to pray for God's guidance of our leaders, and we must pray for right thinking in the common man." Yes, but how are you going to get it down their throats? There is the rub. You can lead a horse to water but you can't make him drink. So, too, you can make men go through the motions of prayer but you can't change their hearts. Not prayer will do it but a change of heart will do it, and that alone. And this the Gospel alone can do. So — "preach the Gospel to every creature" as the Lord commanded and we will need nothing besides.

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The second section of our synodical Building Fund Collection is not receiving the support it most certainly deserves. From reports at hand we find a general lagging in spirit to "put this collection over." Are those who have done little up to this time convinced that we do not need the second million dollars? If they are not it would behoove them to put their shoulder to the wheel. We ought to realize more than we do that we are dealing with our Lord in this matter and not with men. The Lord needs those buildings to carry on His work among men; the Lord needs the money in our Extension Fund that the Gospel be carried out into the world. Let us be sure of this. It will keep us from becoming disgruntled and from complaining. It will make our hearts glad and willing to roll up our sleeves and get to work. His work must go on.

## O Lord, How Long?

THE things that are done today in the name of progressive religious action and under the guise of doing the Lord's work by people bearing the name "Christian" continue to be a mockery of what the Bible knows as discipleship. We admit that such things no longer surprise us because they occur so frequently. Nevertheless, a recent release of *Religious News Service* bears some scrutiny. The release is headed: "Churchwomen Raising Sights — Seek Leader Roles, Push Unity Theme." It concerned the United Council of Church Women which had met in Milwaukee. From the substance of the article we have to agree that these particular women are seeking leader roles and are pushing the unity theme. We disagree that these churchwomen are "raising their sights." Judging by the news release, it is apparent that they are lowering their sights, and, in the process, are pointing their churches and the people in them to the broad path that leadeth to destruction.

### What Do They Want?

The opening sentence of the *Religious News Service* release is most revealing: "American women are demanding not only a more prominent place in the church but are likely to be the vanguard of movements for church unity and for making religion a more positive influence in social and political spheres." That sounds like a newer version of the old saw that the Church must make an IMPACT upon the world. Probably in the minds of many so-called Christians today it is old-fashioned and behind-the-times to look into the Bible and learn what God has to say about the business of the Church; but we'll do it anyway because in this case we're glad to be old-fashioned and behind-the-times. Along social lines Christ clearly set forth the main business of the Church in His parting words: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe ALL things whatsoever I have commanded you." If the Church and its women have to speak of religious social action, although we detest the term, that's it. The Church and its members are wasting precious sec-

onds in terms of immortal souls if they spend their time in trying to legislate the Church into social action. You can't harness the horse behind the buggy when the shafts are in front. If the Gospel is preached in of its truth and purity, fruits of faith will take care of the social implications about which so many people get so excited.

### What Says The Lord?

Then we'd like to ask too: When and where did the Lord ever direct His Church to become a positive influence in politics? It is quite apparent that much of the present day Christian Church has been laboring under the delusion that the Lord has given such a directive; and, therefore, she is selling her birthright for a mess of pottage. Even a cursory reading of the Bible shows that the Lord has drawn a very clear line between the business of the Church and the business of the State. Christ Himself summed up the entire matter when He said: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Applying this, the Church has no business in politics and the State has no business in religion. And here again we might say that if the United Council of Church Women is worried about the lack of energetic citizenship among church members, we would suggest that they go home and insist in their home congregations that the Word or God be taught in its fullness and truth. That alone will produce true children of God. And true children of God, in keeping with His own commandments and as a result of Christ-centered faith, are the best citizens that a nation can have.

### What Else Do They Want?

The United Council of Church Women is reported to have a "daring" program; and the release goes on to say: "... this daring program might find church women betraying impatience over conflicting or differing sacramental and theological traditions and practices which represent serious obstacles to church unity generally." That this is obviously the case can be seen from the fact that the Episcopal women among the Milwaukee

delegates defied a ban imposed by Bishop Ivins against attending a corporate inter-communion service arranged for the assembly. Then too it is reported that 43 of these women delegates took over the pulpits of Protestant denominations in Milwaukee at Sunday services. In regard to the former, it is to be hoped that Bishop Ivins takes vigorous action. In regard to the latter, it can only be said: The Lord have mercy on the Protestant Church; for in the main it is not "continuing steadfastly in the apostles' doctrine, in the breaking of bread and in prayers." Moreover, it seems that the day of which the Bible speaks is here: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they will turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4, 3-4).

### Women In The Church

It was not reported whether the United Council of Church Women has a charter as a church organization. If it has, perhaps the suggestion is not out of order that the Council dissolve and that its members join the League of Women Voters, or some such other honest organization; especially in view of what we find written in I Corinthians 14: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

### A Ludicrous Program

Finally to show how utterly ludicrous and unchurchly the actions of the United Council of Church Women were, the following is quoted from the same news release: "The United Council passed resolutions on such matters as . . . international agreements on atomic energy and armaments . . . continued support to the United Nations . . . the establishment of an international police force . . . renewed and adequate support of the European Recovery Program, and the need for more 'Christian love' toward the people of Soviet Russia." All this was done in the name of the Church.

What a far cry that is from preaching the Gospel of salvation to sin-sick souls!

No matter what others may say or

think, we hold to what our Savior said: "If ye continue in My Word, then are ye My disciples indeed."

CONRAD FREY.

## Instructed By Mail

"MAY God do so and so to me, if I ever put my foot inside that terrible church," thus spoke cow-boy miner Joe, as he rode by one of our churches with upraised clenched fist! He had heard all sorts of exaggerated hair-raising rumors about meetings in this church and it was this that induced Joe to talk as stated above. He hoped ever to remain a better man by staying outside of this church.

But then something happened, that Joe had not figured on: Joe fell in love with one of the girls of this church! It seems like a piece of irony: the people of this church were supposed to be so awful and yet Joe picked one of these awful people to be his future wife! However, when Joe proposed to Jane, he got the surprise of his life, when she sorrowfully but firmly turned down his proposal saying, "Joe, you and I never will marry, as long as you will not come into my church!" Since Jane had anticipated this move she had previously consulted her pastor in this matter. He had advised her not to consent to a marriage with Joe unless he changed his attitude toward her church.

Then something happened. Several weeks after the above had transpired Joe inquired about the time of the service. What's more, when the time had come to begin the service Joe was at hand to enter the church with the other worshippers. Hardly ever was a missionary more happily surprised than when he discovered Joe in church. After the service he greeted Joe and invited him to come again. Joe promised that he would return. He did. The next Sunday he was back. More than that: after the service Joe asked the missionary: "Could I see you for a few minutes?" It nearly floored the missionary when Joe inquired what he might do to become a member of this church. Selfevidently the missionary was only too glad to make all necessary arrangements for instructions, so that Joe could become a member.

### A Setback

But then something unforeseen happened. Joe had been working in a coal-mine near the church. But a few days before the first period of instructions had been agreed upon Joe notified the missionary that he had accepted a job in another mine about eighty miles away. This could have discouraged any one less determined than Joe to go through with his plans for instructions. Joe had made up his mind to this effect and he wanted instructions eighty miles away or only one! "Couldn't you send me the lessons by mail?" Joe queried. "Send them?" the missionary opined. He had never heard of that, he had never thought of giving a person instructions by mail. But if he went in on the matter, what lessons was he to send to Joe? Where could he find material for such a course in the Catechism? or should he tell Joe this was impossible and perhaps miss the opportunity of gaining Joe for the truth? The missionary promised that he would send him the lessons — he hoped that somehow the Lord would show him the way out of this dilemma.

### A Solution

In his library the missionary found a book "Lessons on the Catechism" by Metzger which might be the solution to the problem: instructions by mail. Would he dare to send the

book to Joe and have him send the answers to the questions in writing? "No," thought the missionary, "that wont work. When Joe sees the whole book at one time he might get discouraged." So the missionary set out to make a copy of the book, one lesson at a time. And as he copied the lessons he revised them. Every time when Joe would return a lesson the missionary would correct the papers, grade them and send another to Joe. In the course of about six months Joe had studied the six chief parts of Luther's Catechism. As a miner Joe had in the course of time advanced to foreman in the mine on the nightshift. It was interesting to note that Joe took his lessons into the mine with him and whenever he had a few minutes for himself he would work at them. Several times his papers had as a concluding note "completed at 2:00 A. M."

After Joe had completed his course of study and had satisfactorily answered in writing all the questions (his grades showed that he had passed his written examinations with a better than 90 average) he now was ready for confirmation. This was the happy day that Jane had hopefully looked forward to. And what a day it was, when Jane heard Joe, the former scoffer and curser, confess his faith in Jesus as his personal savior, and when she saw him humbly bow his head to be baptized in the name of the Triune God!

Soon after Joe and Jane were married. Some years later, after the missionary had moved to a different place, Jane wrote to him, "How wonderful to see Joe now busy himself teaching his own children to love our church, to love Jesus and to pray to Him."

T. H.

## Union Movements

*The Kingdom of God cometh not with observation, Luke 17, 22*

IN our day and age one hears and reads a great deal about church organizations joining together to form bigger groups. At one time it is the Lutheran State Church of Germany joining hands with the Reformed and United Churches of Germany to form a new organization; at another time it is the formation of the World Council of Churches at Amsterdam,

Holland. And then there are the constant and continuous attempts of a large number of church organizations in our own country to get together by hiding their doctrinal differences under ambiguous phrases and terminologies. Even organizations which do not class themselves as churches such as secret societies, Veteran organizations, Legions and



many others feel themselves called upon to lend a hand so that the appearance of oneness may be created. Modern inventions have reduced time and space so that the world has become much smaller. Therefore, it is argued, people will have to learn to think alike, to act alike, and to be alike in order not to be destroyed in a terrible world upheaval. The church is now to take a leading role in this crusade to build "one world." By a show of strength and numbers the church is to influence all others who would not go along with this idea.

But is that the kingdom of our Lord Jesus Christ? Is that the kingdom of God? Indeed not! Christ plainly says: "My kingdom cometh not with observation. My kingdom is not of this world." The kingdom of Jesus is not like the kingdoms of this world which live on and by a display of power and numbers. At times there isn't even any evidence of outward glory connected with it. Surely when this world on the last day goes down in ruin and destruction the kingdom of Jesus will come forth in all its splendor and glory. But that will be for yonder life. Now, however, the kingdom of Christ lives in the hearts and lives of the individual Christian. It lives in those who believe in and pay close attention to the Word of their great God and Lord.

In that Word Christ Himself constantly warns against false doctrines and false teachers. 1 John 4, 1: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Again Matt. 7, 15: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." John 8, 31. 32: "Then said Jesus to those Jews which believed on him, If ye continue in My word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." 2 Timothy 3, 13. 14: "But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

By the aforementioned union movements many a scriptural principle is being set aside, the basic one of which is that the Scripture and the Scrip-

ture alone shall set articles of faith. Human reason, human authority, and human needs are placed over and above the Scripture. Furthermore, almost invariably the scriptural doctrine of justification by grace through faith in Christ Jesus is either set aside or in some way obscured and deminished. The social gospel is taught and preached as the essential thing. The church, they claim, is to make this world a better place to live in.

Surely the Christians are the salt of the earth. And the world is better and safer to live in because of the Christians. But the first duty of the church is not to make this world a better place to live in. Its duty is not to be a handmaiden to the government. The duty of the church is and always will be to lead sinners to

repentance by means of the Word and prepare them for eternity. As soon as the church loses sight of this goal and begins to cater to the whims and fancies of fanatical dreamers it is missing its high purpose and calling.

Therefore, fellow Christians, let us stand fast. Let us cling to the everlasting Word of our Savior, the Holy Bible. Let us never be found among those who decry our Wisconsin Synod as too ridged and too conservative. Rather let us bow humbly to the Word and will of our God even though that may bring with it persecution and peril. Let us pray for ourselves and our officials that we may all at all times rightly understand this Word of our Lord and defend it under all conditions and circumstances. B. A. BORGSCHATZ.

## In The Footsteps Of Saint Paul

BY DR. HENRY KOCH, MORRISON, WISCONSIN

"GOD moves in a mysterious way His wonders to perform." This can also be said of God's preparations for the spreading of the Gospel among

make no distinctions as to preaching and to add no special requirements for the entry into the Christian Church.



the Gentiles in general and the preparation of the minds and hearts of the Jewish Christians and the apostles to receive the Gentile Christians as their equals into their midst, to

### God's Plan

It was God's plan, that the Gospel was to be preached to every creature, to every nation. Even though He chose the Jewish nation, that it

might be a vessel for the reception of the Savior according to the flesh, He nevertheless wanted the saving Gospel, the message of His atonement wrought for all on Calvary, to be preached to all nations. The Christian Church, which was to proclaim this Gospel, had been born within the confines of the Jewish nation. It was in grave danger of being and remaining a Jewish Christian Church, attempting to force all the others to accept at least some requirements of the Mosaic Law, to become proselytes of the gate, if not of righteousness, and thus develop into an exclusive, clannish group. This was not God's plan. His great servant Paul, who had been prepared in the desert of Arabia and the seclusion of Tarsus, was to become the foremost preacher of the Gospel to the Gentile world. Before that, however, could be carried out, the early Christians in Jerusalem and Palestine and above all the apostles would have to learn the lesson, that the days of the ceremonial law of Moses were over, the rent veil in the temple at the death of Jesus being a symbol and signal at the same time. The Gentiles too were to have free access to the great truths and treasures of the Gospel without first becoming proselytes of the gate or undergoing any other process of "initiation."

#### Man Ignorant of God's Plans

Peter, so easily inclined to question the ways of the Lord, had to be taught by the Lord Himself in a special way. The mighty men of the Roman Empire, to be sure, were not conscious of this great transformation, going on within their vast realm and resulting in the building of a lasting empire, the building of the kingdom of God in the new covenant. This was incomparably more important for the whole world than the decrees of the Caesars and the outward peace that was being enforced by the mighty Roman legions. Just as the world knew nothing, not even Bethlehem, of the birth of the Savior of mankind, but was worried about the decree of Caesar Augustus, it also knew nothing of how the Lord was preparing the Jewish Christians and the apostles for the breaking down of the wall of partition between Jew and Gentile, so that a morally bankrupt world might hear and accept the saving Gospel. This was the will of the Lord of the Church, only to be

rejected to a very great extent numerically by the wilful resistance of sinful man.

It was in Joppa, that the prophet Jonah tried to evade the injunction of the Lord to preach the Word of God to the otherwise doomed Gentile inhabitants of Niniveh. It was in Joppa, that Peter tried to argue with the Lord, claiming that he could not eat the unkosher meats let down to him in a large sheet. It was a very hard lesson for him, the proud Jew, to learn, that the Gentiles were to be on the same footing before the Lord with the Jews, the onetime chosen people.

#### Peter's Lesson

It surely must have been very trying for Peter to have to abide in the home of a tanner of hides from all kinds of animals. Among many other things this proves, how humble the circumstances of Peter and the early Christians must have been, if he had to abide in such a home and for the other Christians to accept such an invitation. Herein too the Lord was already teaching a mighty lesson. The Rabbinical legalists looked upon the home of a tanner as being impure. According to their traditions a wife could seek a divorce from a tanner, if he failed to mention his trade to her before marriage. The yard, where the tanner prepared the hides, had to be at least about 50 cubits (75 feet) outside of the limits of any city, village or town. Perhaps the house of Simon, the tanner, was not on the premises of the tannery, but nevertheless it proves the humble and modest circumstances of Peter as well as of the Christian congregation in Joppa. Peter had been a fisherman by trade, Simon, his namesake, was a tanner. Without doubt Peter learned to recognize that the rank and file of the followers of Christ would belong to the lowest ranks of human society. He too had to learn the dignity of the trade of the lowly tanner, even though the thought may have been repulsive to him at first.

Peter surely must have been pondering this and other related questions, when the Lord sent the large sheet with the many unkosher animals down to him. Here he was living with a tanner, who prepared the hides of many animals and now he was soon to be sent on his way to a Gentile, the Roman centurion Cornelius. Who would not see the inner

connection and the mighty lesson of the Lord for Peter, who was to be a co-laborer with Paul in the work of the Church, also among the Gentiles.

#### What Bothered Peter's Mind?

Questions and problems that bothered the mind of Peter must have been some of the following: Had God cast aside His chosen people, if the Gentiles were to be admitted without further requirement into the household of God? Was not God's law divine? Would not all nations have to abide by it? Had not Jesus kept all of the commandments? Had He not said, that He had not come to destroy the Law and the prophets, but to fulfill them? On the other hand: Had not Jesus proven to the Jewish rabbis, that they had put restrictions on the law concerning the Sabbath, that had not been intended either by God or Moses? Had Jesus demanded the stoning of the adulteress as demanded by the law of Moses? Had not the prophets included the Gentiles in their promises? Had not Isaiah foretold (Isaiah, ch. 60): "The Gentiles shall come to thy sight"? Could he not visualize the isles of the sea as clusters of Christian congregations as he looked out to the sea from his upper room? Had not Christ spoken of one Shepherd and one flock, still to be gathered in? Had not Christ died for the sins of the whole world? Would it not be a reducing of the Gentiles to a Christian proletariat, if they could only become members of the Christian Church by being satisfied with remaining proselytes of the gate? Such and many others must have been the contradictory thoughts weighing heavily on the mind and heart of Peter, when that large sheet with the many unkosher animals was let down before him.

#### EBENEZER

Help us still, Thou God of Zion,  
In all ills Thy Church defend,  
Thou in love didst lead our fathers  
(1 Kings, 8, 57)  
O be with us to the end!  
Lord of Hosts, do Thou protect us  
When the billows rage and roar.  
Lead us, guide us, and direct us  
Till we reach the Glory-shore!

Keep us in the Spirit's union (Eph. 4:3)  
Keep us in the bond of peace,  
Till, we join the Church Triumphant, —  
Till all earthly strife shall cease.  
Then with all the saints victorious  
We shall praise and worship Thee,  
And observe a blissful, glorious  
Everlasting Jubilee!

ANNA HOPPE.

## Open Questions

### VI.

THE twelfth of Prof. Walther's theses on Open Questions is very closely connected with the eleventh. The eleventh rejected the idea that the doctrine of the Church is a matter of development, that a doctrine which is now clearly accepted may at an earlier stage in the process of development still have been an Open Question, that in such cases different opinions may be equally valid until the Holy Spirit fixes the one or the other through further revelations. This would have the effect that the faith of the Church is not always the same, that God by His progressive revelation gave different faiths at different periods in the history of His Kingdom, yes, that the Church, which lives alone by its faith, is not one universal communion of saints, but is made up of various groups with different, possibly even contradictory faiths. Yet the Church is one. From Adam down to the last believer that is to be won for Christ before Doomsday all children of God are united in one Church, held together by one and the same faith. Yes, even the Church Militant on earth and the Church Triumphant in heaven are not two churches, but only two stages of development in the same Church: at one time, here on earth, the Church is living by faith, at the other, in heaven, by sight of the same truths which it formerly held by faith. No doctrine, and no point of doctrine will be changed when we reach heaven. The Church is one.

#### The Twelfth Thesis

The twelfth thesis then takes up a special aspect of this error of a progressive revelation of God and of a gradual development of the Church's doctrine.

It is true, the Church may grow in *knowledge* of the truth. When attacked by error, it is thereby compelled to study the Word of God on the contested doctrine more thoroughly; and in this way it will gain a clearer insight into the truth. And since it then will state the truth in such a way as to exclude the threatening error, it will naturally formulate its confession with greater precision than before when there was no error to be warded off. But the question is: has the doctrine itself thereby undergone any change? or has it ac-

quired a new force through the confession of the Church? Is it elevated from an Open Question, in which divergent opinions are equally admissible, to the status of a fixed truth which every one must accept without reservation?

The twelfth thesis emphatically denies this function to the Church, namely, to establish any doctrine by its confession. The right to declare a doctrine is God's alone.

*Thesis 12.* The idea that such doctrines as have not yet been fixed symbolically must be counted among the Open Questions militates against the historical origin of the Symbols, particularly against the fact that these were never intended to present a complete doctrinal system, while they indeed acknowledge the entire content of the Scriptures as the object of the faith held by the Church.

#### The Historical Origin of the Symbols

To assume that the various Confessions of the Church were drawn up for the purpose of defining some new truth which henceforth must be accepted by every one without question or debate, shows an altogether false conception of the origin of our Symbols. This is not merely an error of judgment, which misinterprets history, it is an error which implies a libel against the Church and blasphemy against God.

Let us take a look at our Lutheran Confessions. They are contained in the Book of Concord, published in 1580. They may be grouped under two heads. First there are the so-called Ecumenical Creeds, such as are accepted by all churches no matter what differences may separate them in other respects. There are three. They are the Apostolic Creed and the Nicene Creed, and then the Athanasian Creed. The first and the second of these we use in our Sunday services. The third is also contained in our Hymnal, on p. 53.

Then there are the Particular Creeds, which are peculiar to our Lutheran Church. They are the Augsburg Confession of 1530; its Apology of the following year; the Smalcald Articles, 1537; Luther's Large and Small Catechism, 1529; and the Formula of Concord, 1580.

The history of every one of these Creeds shows that it never was the intention of the Church to present a

comprehensive system of doctrines, or to create some new doctrines from time to time. The first Ecumenical Creed very early grew around the Lord's institution of Baptism. The converts to the Christian faith were to be baptized in the name of the Father and of the Son and of the Holy Ghost. Certainly, if Baptism is to mean anything to them, they must know at least to some extent who the Father is and what He means to us; who the Son is and what He has done for us; similarly who the Holy Ghost is. They were briefly told in the Apostolic Creed, and they were asked to confess the Apostolic Creed when they received their Baptism.

Already the second Ecumenical Confession, although based on one that was similar to the Apostolic Creed, owed its origin to controversy. The Godhead of Jesus Christ was denied by one. The Church searched the Scriptures, and the truth it found there with ever greater clarity and certainty it embodied in the Nicene Creed, and confessed that Jesus is "of one substance with the Father." This had always been the faith of the Church, it had never been an Open Question. But now the Church found it necessary to confess this truth very pointedly over against the threatening error.

Similarly every subsequent Confession was born out of some controversy. Never was an Open Question finally decided; never was a new doctrine decreed: but what had always been the faith of the Church, on the basis of the Word of God, was formulated more precisely, so that the error which had arisen might be rejected more unmistakably.

#### Complete Doctrinal System

The Ecumenical Creed which comes closest to presenting the "entire content of the Scriptures" is the Apostolic Creed. But this can hardly be called a "doctrinal system." It presents all doctrines only very briefly and as in a summary. Moreover, it does not mention, for instance, angels, the sacraments, and other doctrines. Among our Particular Creeds the Augsburg Confession discusses the greatest number of points, but again very briefly, and then over against the errors current in the day, both in the Roman Church and among newly arisen sects. Not all doctrines are mentioned, for instance, the doctrine

concerning the Bible, the Word of God.

Yet, while none of our Confessions presents a complete doctrinal system, and never was intended for that purpose, yet they all "acknowledge the entire content of the Scriptures as the object of the faith held by the Church." They all accept the Scriptures as the only source of all doctrine, and also as the all-sufficient source. They never were formulated in the sense as though before the Church spoke a matter must be considered as an Open Question, but after the Church has spoken, a new doctrine has been established. They merely restate what had always been the fixed faith of the Church.

That the Church itself is the fountain of doctrine, that is the way the Roman Church looks at it. They do not accept the Scriptures as the sole authority in matters of doctrine. They appeal also to tradition. And they reserve the power to the Church, and its head, to decree new doctrines. Thus in 1854 Pope Pius IX proclaimed the doctrine of the immaculate conception of Mary; and in 1870 the Vatican Council decreed the infallibility of the Pope.

In the Lutheran Church neither an individual teacher, no matter how prominent he may be, nor an entire body, a theological faculty or a synod, may usurp the authority to decree doctrines. That is the prerogative of the Scriptures. In the Confessions the Church merely voices its faith in so far as it is necessary over against some error. Our Lutheran Church never contemplated to present a well rounded-out doctrinal system in its Confessions.

#### Recognized Orthodox Teachers

It is human to appeal to the authority of the fathers. It may even appear as though we only accorded them their due honor by accepting their views, as for instance, when we say that our fathers held that divergent views in some non-fundamental point of doctrine need not be divisive of church fellowship. This point is taken up in the thirteenth thesis.

*Thesis 13.* Also the idea that such doctrines in which even recognized orthodox teachers have erred must be admitted as Open Questions militates against the canonical authority and dignity of the Scriptures.

Again the error which is here rejected is Romanizing. If some promi-

nent teacher can be found who held a certain view, then according to Catholic theology that view thereby receives a certain standing. It must be held as probable, no matter how sharply it may contradict the Word of God.

To err is human. And some of the most illustrious teachers of the Lutheran Church have erred in one point or another. We do not therefor condemn them as false teachers, nor do we declare them unworthy to be honored as gifts of God to the Church;

nor do we deny their general orthodoxy. But the fact that they erred in some point does not give license to follow them in their wrong opinion, nor to call it an Open Question. The Word of God alone is decisive.

There remains one more point to consider, which Prof. Walther presented in his fourteenth thesis. With a brief discussion of this thesis we shall bring our present series of studies to a close.

J. P. M.

(To be continued)

## A New Colored Mission

THE newest colored mission of the Synodical Conference, St. Philip's Lutheran Church, 3915 Fourth Avenue, So., Minneapolis, Minnesota, was dedicated at a special dedication service held on Reformation Day, Sunday, October 31, at 3:00 P. M.

The new St. Philip's church is of interest in many ways. It is the first colored mission in the State of Minnesota. Located in Minneapolis, which is a predominantly Lutheran city, it marks the first time a Lutheran church has been built to serve the negro population of that city. Mr. Cecil Newman, editor of *The Spokesman*, the negro newspaper of Minneapolis, remarked that this was "an historic event" for the 6,700 negroes of Minneapolis and gave the dedication service of St. Philip's a large write-up on the front page of his paper.

Work at the newest colored mission began some two years ago when eighteen returned service men from Pilgrim Lutheran Church (Wis.) of Minneapolis, R. J. Palmer, pastor, made a survey of the negro district in south Minneapolis and found a field for Lutheran work. The only churches in this negro community of perhaps 2,500 persons were a Catholic church and a small Pentecostal group worshipping in a store building. Since the first survey, however, another Pentecostal group has erected a new building at a cost of \$30,000, but there are as yet no major protestant churches.

In 1947 two tax-delinquent lots were purchased by an interested group at Pilgrim Church under the leadership of Pastor Palmer. A good

deal of interest was stirred up in his own congregation and elsewhere by Pastor Palmer, and in the spring of this year plans for a small chapel were drawn up by Hill, Gilbertson and Hayes. Although the first bids were out of the question, a bid was secured from H. Bergman to erect the building at a cost of \$10,000, and the necessary funds were allocated at the Convention of 1948. Excavation was begun on September 2, and by October 30 the building was substantially completed and ready for use. The chapel will seat about 80 persons. Due to the current cement shortage the basement is still unfinished, but will be completed as soon as possible. However, to complete the structure at a cost of \$10,000 toilet facilities, kitchen facilities, running water and all church furniture had to be omitted. Since there is as yet no organized congregation contributions to complete and furnish this new building will be especially welcome and helpful. Any contributions may be mailed to St. Philip's Lutheran Church, 3915 Fourth Avenue, So., Minneapolis 7, Minnesota.

The Rev. Julian G. Anderson, who serves a neighboring congregation in that area, was called to serve as pastor and has begun work in the new field. Pastor Anderson preached at the dedication service October 31 on the theme "This Is the House of God." About 150 persons attended, completely filling the small chapel to overflowing, of which many were pastors of the Twin Cities area, and about 12 were negroes from the neighborhood. This marked the first time many of these negroes had attended a Lutheran service of any kind.

The following Sunday, November 7, the first regular services were held at the new chapel. The Sunday School opened at 9:00 A. M. with three children in attendance. At the first morning service there were present fifteen persons. Although these figures seem small, it must be remembered that there is not one single Lutheran colored family in the neighborhood, and that none of

these negroes are in the least bit familiar with the Lutheran church. Those who were present were favorably impressed and enthusiastic and anxious to help; and we must remember that our assurance for success is not based on strength of numbers, but on the Word we preach. Remember this newest colored mission in your prayers.

J. G. A.

## Minnesota District Mission

Grace Ev. Lutheran Mission of Le Sueur observed the fifth anniversary of its founding. Appropriate services were conducted December 5. The Rev. W. Schmidt of New Ulm was the guest speaker.

June 13, 1948, saw the dedication of the church. In long years to come the members of Grace Mission may proudly recall the days, weeks and months of faithful labor that led up to that day. Never can they regret



The first service was conducted in a vacant mortuary chapel by the Rev. G. Albrecht of St. Peter. He also conducted the first communion service with seven communicants a few weeks later. Prof. J. W. Klotz of Bethany College, Mankato, and Prof. O. Naumann of New Ulm served the mission until November 5, 1944, when the late Pastor F. E. Traub became the first resident pastor. By that time the original group numbered 21 communicants. A parsonage was purchased with a Church Extension loan of \$4,300.00. From here pastoral work was continued at the State Hospital at St. Peter. Of the 2,300 patients, 260 were found to be of the Synodical Conference.

February 2, 1947, plans for a basement-unit chapel were approved. On the second day of September of that year stakes were set for its foundation on the corner of three lots purchased at a favorable price.

the time, talents, and tithes freely spent in the building of their imposing house of God. They will never forget the additional chapel loan of \$9,000.00 for lots and construction.

Three days later came the unexpected news of the passing of their pastor and leader. He had spent the crowning years of his ministry in the midst of this mission congregation.

At the time of the fifth anniversary service, the congregation numbered 142 souls, including 74 communicants, 29 voting members and 34 children in Sunday School.

"Ever faithful, ever faithful!  
To the Truth may we be found!

M. J. WEHAUSEN.

### CHURCH DEDICATION St. Paul's Lutheran Church Moline, Illinois

On July 18, 1948, St. Paul's Lutheran Church, Moline, Illinois, dedi-

cated its new church to the service of the Triune God. The undersigned officiated, assisted by Pastors W. Wegner and O. Pagels.

N. PAUSTIAN.

### CALL FOR CANDIDATES

Since the office of Executive Secretary of the Board of Education, Wisconsin Synod, has become vacant through the death of Mr. F. W. Meyer, the members of our Synod are herewith requested to nominate candidates for this office. Pastors or teachers may be nominated. The nominations are to be in the hands of the undersigned secretary of the Board of Education by Monday, January 24.

The candidates nominated for this office are to have the following qualifications:

- (a) a clear and deep knowledge of the Gospel and of its application in the training of the young;
- (b) a goodly measure of pedagogical knowledge and skill;
- (c) the Christian tactfulness which enables a man to be a leader among his brethren.

Rev. Henry Gieschen,  
307 South High Street,  
Fort Atkinson, Wisconsin,  
Secretary Board of Education,  
Wisconsin Synod.

### ARIZONA LUTHERAN TEACHERS ORGANIZE

Teachers of Lutheran Schools in Arizona met at East Fork Mission, Whiteriver, Arizona, on November 27-28, 1948, for the purpose of organizing into a conference. Prior to this fall the teachers attended the annual pastoral conference, but with the opening of new schools and addition of new classes it was generally conceded that the time had come to organize a separate conference for teachers.

Pastor F. Uplegger read a timely paper on the harmful effects of moralizing in the teaching of religion. The rest of the time was taken up with matters pertaining to organizing.

The following Sunday, November 7, the first regular services were held at the new chapel. The Sunday School opened at 9:00 A. M. with three children in attendance. At the first morning service there were present fifteen persons. Although these figures seem small, it must be remembered that there is not one single Lutheran colored family in the neighborhood, and that none of

these negroes are in the least bit familiar with the Lutheran church. Those who were present were favorably impressed and enthusiastic and anxious to help; and we must remember that our assurance for success is not based on strength of numbers, but on the Word we preach. Remember this newest colored mission in your prayers.

J. G. A.

cated its new church to the service of the Triune God. The undersigned officiated, assisted by Pastors W. Wegner and O. Pagels.

N. PAUSTIAN.

## Minnesota District Mission

Grace Ev. Lutheran Mission of Le Sueur observed the fifth anniversary of its founding. Appropriate services were conducted December 5. The Rev. W. Schmidt of New Ulm was the guest speaker.

June 13, 1948, saw the dedication of the church. In long years to come the members of Grace Mission may proudly recall the days, weeks and months of faithful labor that led up to that day. Never can they regret



The first service was conducted in a vacant mortuary chapel by the Rev. G. Albrecht of St. Peter. He also conducted the first communion service with seven communicants a few weeks later. Prof. J. W. Klotz of Bethany College, Mankato, and Prof. O. Naumann of New Ulm served the mission until November 5, 1944, when the late Pastor F. E. Traub became the first resident pastor. By that time the original group numbered 21 communicants. A parsonage was purchased with a Church Extension loan of \$4,300.00. From here pastoral work was continued at the State Hospital at St. Peter. Of the 2,300 patients, 260 were found to be of the Synodical Conference.

February 2, 1947, plans for a basement-unit chapel were approved. On the second day of September of that year stakes were set for its foundation on the corner of three lots purchased at a favorable price.

the time, talents, and tithes freely spent in the building of their imposing house of God. They will never forget the additional chapel loan of \$9,000.00 for lots and construction.

Three days later came the unexpected news of the passing of their pastor and leader. He had spent the crowning years of his ministry in the midst of this mission congregation.

At the time of the fifth anniversary service, the congregation numbered 142 souls, including 74 communicants, 29 voting members and 34 children in Sunday School.

"Ever faithful, ever faithful!  
To the Truth may we be found!

M. J. WEHAUSEN.

### CHURCH DEDICATION St. Paul's Lutheran Church Moline, Illinois

On July 18, 1948, St. Paul's Lutheran Church, Moline, Illinois, dedi-

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Pastor F. Uplegger read a timely paper on the harmful effects of moralizing in the teaching of religion. The rest of the time was taken up with matters pertaining to organizing.

The undersigned was elected chairman; E. Rasmussen, vice-chairman; Miss D. Wolf, secretary. A program committee consisting of G. Bertram, R. Wolf, and Miss June Miller was elected.

The Arizona Mission District at present has seven schools with sixteen teachers plus two pastors teaching part time. May the Lord bless the new venture.

A. J. MEIER.

#### FIFTIETH ANNIVERSARY

#### St. Matthew's Ev. Lutheran Church Benton Harbor, Michigan

The first church to become affiliated with the Wisconsin Synod in Berrien County, Michigan, was St. Matthew's. By request of a group of Lutheran families residing in and about Benton Harbor, for the service of a pastor, President Ph. von Rohr sent Herman Peters, a candidate from our Seminary.

Candidate Peters only served for a period of eight months and in the time the first church was built. In October of 1898 a call was sent to Pastor August Behrendt of Sebawaing, Michigan. He accepted the call and served the congregation for a period of ten years. He also aided in organizing St. Paul's Lutheran Church at Stevensville, Michigan, thus a second church to become a member of the Wisconsin Synod was added to the list.

In the summer of 1908 Pastor A. Behrendt accepted a call to the Lutheran Church at Colby, Wisconsin. He was succeeded by Pastor H. C. Haase, in December. As Lutheran immigrants were arriving in considerable number from Volhynia, Russia, in this vicinity, that were members of the Lutheran Church in Europe, the work at St. Matthew's called for a great deal of extra service. The pastor who had taught school for ten years no longer was able to do justice to the work and the school was discontinued for a period of four years.

The church edifice no longer provided room for the members at the church service and it was decided to build a new church. A building site was purchased on Colfax and Kline Avenues and a new church erected. It was completed in 1920 and dedicated to the service of the Triune God on the 24 day of October, 1920. A little later the old church building

was remodeled into a school building. Candidate Arvin Jantz was called from our Teachers Seminary in 1925. He now is principal of St. Matthew's day school. Later another teacher was called, Julius Wantoch, now teaching the middle grades; the primary department is in charge of Beverly Degner. Plans are being prepared for a new school building to be erected on a splendid building site two blocks from the church.

A splendid new parsonage was erected in 1938 which provides the pastor and his family with all the comforts of the modern home.

St. Matthew's has shown a mission spirit in permitting its pastorate to serve Lutherans living in nearby communities. From St. Matthew's Lutheran Church missions were organized in Dowagiac, in Sodus, in Eau Claire, Michigan. These congregations are now members of the Wisconsin Synod. In 1944, the church board met with members of the Michigan District Mission Board and advised the organization of a Lutheran Church on the east side of Benton Harbor. Thus it came about that Grace Lutheran Church was organized, with Pastor E. Berg as missionary.

In the week of October 24, 1948, the congregation celebrated its golden anniversary. In six services the members were addressed by five pastors who spoke of God's grace and mercy in blessing the congregation. The speakers for the festivities were: Rev. Arthur Voss, Walter Haase, Conrad Frey, Prof. Walter Schuman, and Karl Krauss, President of the Michigan District of the Wisconsin Synod. An offering of \$16,000.00 was raised and added to the School Building Fund which now totals over \$43,000.00.

Through these fifty years God has abundantly blessed St. Matthew's. To Him, the Triune God, be glory and honor for ever and ever.

H. C. HAASE.

#### † TEACHER PAUL MOHRHOFF †

Paul Philip Morhoff, the son of Pastor and Mrs. Henry Morhoff, was born in Chatfield, Ohio, on June 16, 1874. In early infancy he was received into the Kingdom of Grace through Holy Baptism. Upon completion of his studies in the Christian day school at Chatfield he was received into membership with the Lu-

theran church by the rite of confirmation. In order to prepare himself for the teaching profession in Lutheran schools he enrolled in the teachers' normal at Woodville, Ohio, and after being graduated from this school, entered upon his profession as a teacher in Zion Lutheran School, Gibsonburg, Ohio. He rendered service here for better than twenty years and then accepted a call to teach in Zion Lutheran School, Monroe, where he taught from 1917 to 1945 and served as principal of the school.

On November 18, 1897, Mr. Mohrhoff entered the estate of holy matrimony with Anna Frobose. This union was blessed with three children. Two children, a son and a daughter, preceded their father in death.

The Lord granted our departed brother singular privileges in permitting him to observe with Zion Congregation, Monroe, the fiftieth anniversary of his entrance into the teaching profession and last year, in the circle of relatives and friends, the fiftieth anniversary of his marriage.

In 1945, Teacher Mohrhoff retired. About a year ago a peaceful and happy retirement was interrupted by failing health, and on Wednesday, December 8, the Lord summoned His servant to Himself. Committal took place on Saturday, December 11, and in the service which preceded it John 12, 26, was employed as a source of comfort and admonition by the pastor.

The widow of the departed, his daughter, Mrs. Frank Meyers, a brother, Pastor Luther Mohrhoff, and a sister, Mrs. Harry Srodes, are the near relatives of the deceased.

"Where I am, there shall also my servant be."

S. E. WESTENDORF.

#### APPOINTMENTS

Pastor M. J. Nommensen has been appointed as Visitor of the Central Conference to replace Pastor Alfons Engel, who has accepted a call into another conference.

H. C. NITZ, President,  
Western Wisconsin District.

Pastor E. J. Dreyer has been appointed as a member of the School Board of the Nebraska District to succeed Pastor H. Hackbarth, who has accepted a call into another District. Pastor W. F. Sprengeler is the new Chairman of the Board.

IM. P. FREY, President.

#### CALENDAR OF CONFERENCES

TWIN CITIES MIXED  
PASTORAL CONFERENCE

The Twin Cities Mixed Pastoral Conference (Synodical Conference) will conduct its annual

sessions on February 15 and 16, 1949, d. v., at Pilgrim Evangelical Lutheran Church, 39th Street and First Avenue, South, Minneapolis, Minnesota. Roman J. Palmer, pastor. Chief essayist: Prof. Otto E. Sohn, Concordia Theological Seminary, St. Louis, "The More Excellent Way." The Rev. Egbert Schaller of Nicollet, Minnesota, will present a paper on homiletics. A Communion service will be held on the opening day at 10:30 A. M. The Pastoral service will be held Tuesday evening, 7:30. Speakers for devotions and services have been appointed by the committee and notified.

THEODORE A. DANIEL, Secretary.

\* \* \* \* \*

**ST. CROIX PASTORAL CONFERENCE**

The St. Croix Pastoral Conference will meet at St. James Ev. Lutheran Church, St. Paul, Minnesota, C. Bolle, pastor, on January 18 and 19, 1949, opening with Holy Communion at 9:30 A. M., R. C. Ave-Lallemant (E. J. Zehms) preaching.

Essays: P. W. Spaude, Is Doctrinal Unity a Requisite for Altar Fellowship among Conference Brethren? (continued); O. J. Naumann, Exegesis of Galatians; E. J. Zehms, Prayer-Fellowship.

F. H. TABBERT, Secretary.

\* \* \* \* \*

**SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT**

Place: Eau Claire, William Krueger, pastor. Date: January 17-18. Opening at 9:30 A. M. Essays: Ephesians 1, C. J. Kionka; "He Descended into Hell," E. Berg; Revelation 1, A. Fischer; Ephesians 2, A. Kell.

Preacher: C. J. Kionka (E. Lochner). Kindly announce to the pastor and state whether or not you desire quarters.

WILLIAM KRUEGER, Secretary.

\* \* \* \* \*

**MISSISSIPPI VALLEY PASTORAL CONFERENCE**

The Mississippi Valley Pastoral Conference will convene, D. v.

Place: Fountain City, Wisconsin. H. Nommensen, host pastor.

Time: Wednesday, January 19, 1949, at 9:30 A. M. with Communion service.

Speaker: H. Backer. Program: Exegesis, Matt. 22, 34-40, Arthur Hanke; Visual Education (showing of still and moving pictures), A. Mennicke; Status of Veterans of Foreign Wars Organization, H. Backer.

Note: Please announce your intended presence or absence to the host pastor not later than January 15.

GERH. H. GEIGER, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)  
INSTALLED

**PASTORS**

Redlin, Gerhard, as associate pastor, in St. Mark's Church, Watertown, Wisconsin, by W. Eggert; assisted by G. Westerhaus, T. Redlin, Kurt Timmel, E. Quandt, I. Uetzmann; 24th Sunday after Trinity, November 7, 1948.

Schuls, Wilbert E., in St. Paul's Church, Wonewoc, Wisconsin, by H. C. Nitz; 25th Sunday after Trinity, November 14, 1948.

Hackbarth, Herbert, in Faith Church, Dexter, Michigan, by H. C. Buch; assisted by K. Vertz, A. Wacker, L. Koenig; 25th Sunday after Trinity, November 14, 1948.

Schwertfeger, H. W., in Zion Lutheran Church, T. Spirit, Wisconsin; Holy Trinity Lutheran Church, Tripoli, Wisconsin; Bethel Lutheran Church, Prentice, Wisconsin, by Lyle Koenig; 25th Sunday after Trinity, November 14, 1948.

Muehl, H. A., in Jehovah Church, Altura, Minnesota, by Rud. P. Korn; assisted by G. H. Geiger; 26th Sunday after Trinity, November 21, 1948.

Koepsell, Clarence, in St. Luke's Church, Oakfield, Wisconsin, by John Dowidat; 26th Sunday after Trinity, November 21, 1948.

Kolander, Ed., in St. John's Church, Alma City, Minnesota, by A. H. Mackdanz; 26th Sunday after Trinity, November 21, 1948.

Hanke, Marvin H., in St. Paul's Church, Montrose, Minnesota, and in Trinity Church, Crawford Lake, Minnesota, by A. Hanke; assisted by W. Haar, E. Berwald, M. Lenz, P. Nolting, P. R. Hanke; 1st Sunday in Advent, November 28, 1948.

Neumann, Gustav E., in Christ Church, Tp. Greenfield, Wisconsin, in St. Paul's Church, Tp. Caledonia, Wisconsin, by Philip Lehmann; assisted by H. Kirchner, A. Look; 1st Sunday in Advent, November 28, 1948.

Winter, Louis, in Trinity Church of Town Berlin, Marathon County, Wisconsin, by O. Lemke; assisted by O. Hoffmann and L. J. Koenig; 2nd Sunday in Advent, December 5, 1948.

Engel, Alfons J., in Immanuel Church, Medford, Wisconsin, by G. O. Krause; 2nd Sunday in Advent, December 5, 1948.

Kock, T. E., in Cross Church, Rockford, Minnesota, by W. P. Haar; assisted by E. R. Berwald, M. J. Lenz, P. F. Nolting; 2nd Sunday in Advent, December 5, 1948.

Walther, Alfred, in St. Paul's Mission, Livingston, Montana, by O. W. Heier; 2nd Sunday in Advent, December 5, 1948.

Waldschmidt, Robert, as pastor of St. Paul's Church, Crandon, Wisconsin, of Peace Church, Argonne, Wisconsin, and Christ Church, Hiles, Wisconsin, by Erwin Scharf; assisted by F. Weyland, Sr.; 2nd Sunday in Advent, December 5, 1948.

Eberhart, A., in Grace Church, South St. Paul, Minnesota, by G. A. Ernst; assisted by A. Frey, C. Bolle, C. Kurth, G. Thiele; 4th Sunday in Advent.

Kujath, Mentor, in St. Matthew's Church, Janesville, Wisconsin, by N. Paustian; December 5, 1948.

Bleichwehl, Lewis, in Grace Lutheran Church, Ft. Madison, Iowa, by N. Paustian; August 1, 1948.

**CHANGES OF ADDRESS**

**PASTORS**

Dowidat, John, 321 Union Street, Watertown, Wisconsin.

Eberhart, Albert, G., 149 8th Avenue South, South St. Paul, Minnesota.

Engel, Alfons J., 395 E. Broadway, Medford, Hackbarth, M., 3295 B Street, Dexter, Michigan.

Hanke, M., Box 754, Montrose, Minnesota.

Koepsell, Clarence, Oakfield, Wisconsin.

Kock, T. E., Rockford, Wisconsin.

Neumann, G. E., Baraboo, R. 2, Wisconsin.

Otto, Karl J., 1312 North 68th Street, Wauwatosa 13, Wisconsin.

Redlin, Gerhard, 1114 N. Second Street, Watertown, Wisconsin.

Schneider, A. E., Hilbert, Wisconsin.

Waldschmidt, Robert, Crandon, Wisconsin. Box 446.

Walther, Alfred M., 220 South I Street, Livingston, Montana.

Winter, Louis, Route 1, Merrill, Wisconsin.

**MEMORIAL WREATHS AND GIFT**

Dr. Martin Luther College Music Department herewith acknowledges the following memorial wreaths and gift: in memory of the late Teacher Otto Hellebrunn, Mankato, Minnesota, \$25.00; in memory of the late Miss Arleen Laatsch, Cudahy, Wisconsin, who had intended to enter Dr. Martin Luther College last September, \$15.00.

Pelican Lake, Minnesota, Rev. P. Nolting, donated the receipts of a concert given by Mr. Wayne Schmidt, organist, and eight singers of Dr. Martin Luther College. The receipts amounted to \$125.00. They were definitely designated towards new practice pipe organs. Total: \$165.00.

We herewith express our heartiest thanks to the kind donors.

EMIL D. BACKER, Music Department.

**ACKNOWLEDGMENTS AND THANKS**

During the last months the kitchen of Michigan Lutheran Seminary, Saginaw, Michigan, has received provisions and cash donations from the following congregations:

Christ Congregation, Brady Township, Michigan (Rev. H. Schultz) provisions and \$10.00; Zion Congregation, Chesaning, Michigan (Rev. H. Schultz) provisions and \$15.00; Trinity Congregation, Bay City, Michigan (Rev. E. Kasichke) provisions; St. John's, Fremont Township, Michigan (Rev. R. Frey) provisions; Salem, Owosso, Michigan (Rev. Kenneth Vertz) provisions; Grace, Muskegon Heights, Michigan (Rev. A. Hoenecke) provisions; Zion, Toledo, Ohio (Rev. F. Schroeder) provisions; Emanuel, Tawas City, Michigan (Rev. J. Roeckle) provisions and \$51.38; Salem, Sebawaing, Michigan (Rev. C. Miller) provisions and \$1.00; Bethel, Bay City, Michigan (Rev. Martin Schroeder) provisions and \$5.00; Grace, Tecumseh, Michigan (Rev. J. A. De Ruijter) provisions; St. Paul's, Saginaw, Michigan (Rev. O. Eckert) provisions; St. John's, Wayne, Michigan (Rev. G. Press) provisions; St. Paul's, Lavonia, Michigan (Rev. Theo. Sauer) provisions; St. Paul's, Mayville, Michigan (Rev. R. Schaller) provisions; St. John's, Bay City, Michigan (Rev. A. Westendorf) provisions and \$6.00; Christ, Saginaw, Michigan (Rev. G. Cares) provisions; Grace, Flint, Michigan (Rev. R. Holtz) provisions and \$9.00; St. Paul's, Stevensville, Michigan (Rev. H. Zink) provisions; St. John's, Pigeon, Michigan (Rev. A. Hueschen) provisions; Trinity, Saline, Michigan (Rev. H. Engel) provisions and \$38.00; St. John's, Frankenmuth, Michigan (Rev. A. Kehrberg) provisions and \$12.00; Zion, St. Louis, Michigan (Rev. C. Leyrer) provisions; St. Paul's, Sodus, Michigan (Rev. A. Fischer) provisions and \$9.75; St. John's, Dowagiac, Michigan (Rev. C. Kionka) provisions; Trinity, Elkton, Michigan (Rev. E. Rupp) provisions; St. John's, Sturgis, Michigan (Rev. H. Hoenecke) provisions and \$6; Salem, Coloma, Michigan (Rev. R. Gensmer) provisions; Grace, Eau Clair, Michigan (Rev. W. Krueger) provisions; Grace, Benton Harbor, Michigan (Rev. E. Berg) provisions; St. John's, Allegan, Michigan (Rev. L. Meyer) provisions; St. Paul's, South Haven, Michigan (Rev. W. Westendorf) provisions; Emmanuel, R. R. Custer, Michigan (Rev. E. Renz) articles for the sick rooms and the kitchen; Emanuel, Greenwood Township, Michigan (Rev. A. Tiefel) provisions and \$3.00; St. Bartholemew, Kawkawlin, Michigan (Rev. W. Steih) provisions; St. John's, Clare, Michigan (Rev. E. Leyrer) provisions and \$6.00.

To all those who have so liberally donated and those that have been active in gathering the provisions and bringing them to us, especially those that in so many instances have made great distances to deliver the donations to us, we herewith express our most sincere thanks.  
OTTO J. R. HOENECKE.

\* \* \* \* \*

We herewith gratefully acknowledge the receipt of two Memorial Wreaths from the student body of our Theological Seminary at Thiensville, Wisconsin. One of these wreaths, in the amount of \$13.25, is dedicated to the memory of Mrs. John Meyer, the other, also in the sum of \$13.25, to the memory of Mr. Wm. Greve. Both wreaths were designated for the Seminary Library.

ADALBERT SCHALLER, Librarian.

**BOOK REVIEW**

*The Devotional Bible. Volume Two.* The Gospels according to Saint Luke and Saint John. Centennial Series. 528 pages. Concordia Publishing House, St. Louis, Missouri. 1948. Price: \$3.00. Ninety-one meditations on St. Luke's Gospel by Theo. Hoyer; sixty-seven on St. John's Gospel, by H. W. Gockel. Two historical meditations on St. Luke and his Gospel, by L. Fuerbringer; two on St. John and the fourth Gospel, by Martin H. Franz. These devotional studies are a worthy sequel man.

to the first volume of the centennial series. Like the former volume these meditations truly lead the reader into the Scriptures, inasmuch as they embody the entire text of the Gospels and at the same time give him rich guidance in apprehending and applying its messages of sin and grace.

C. J. L.

**REED ORGAN FOR SALE**

Peace Church of Wautoma, Wisconsin, has a Reed Organ which can be had for a nominal sum. Blower attached. Some minor repairs are needed, otherwise in very clean and good condition.

REV. T. W. REDLIN, Wautoma, Wisconsin.

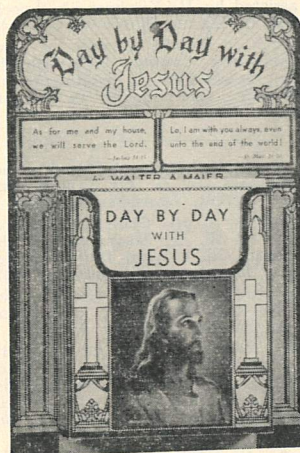


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"Evening Bells At Bethany" is a series of 42 evening devotional addresses delivered by Dean Madson to the student body of Bethany Lutheran College at Mankato, Minnesota.

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There is a wealth of pointed, practical, "time and eternity-tested truths" in these brief addresses, but "Christ is in the center of the circle." Redeeming grace is the grand theme of every lesson. The book should find its way into every home! — Rev. A. P. Voss.